

Coze Redibibus.

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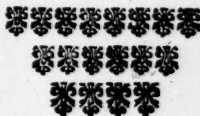
PREACHED

At *Christ-Church* Tabernacle in *London*,
upon Sunday, September 9. 1683.

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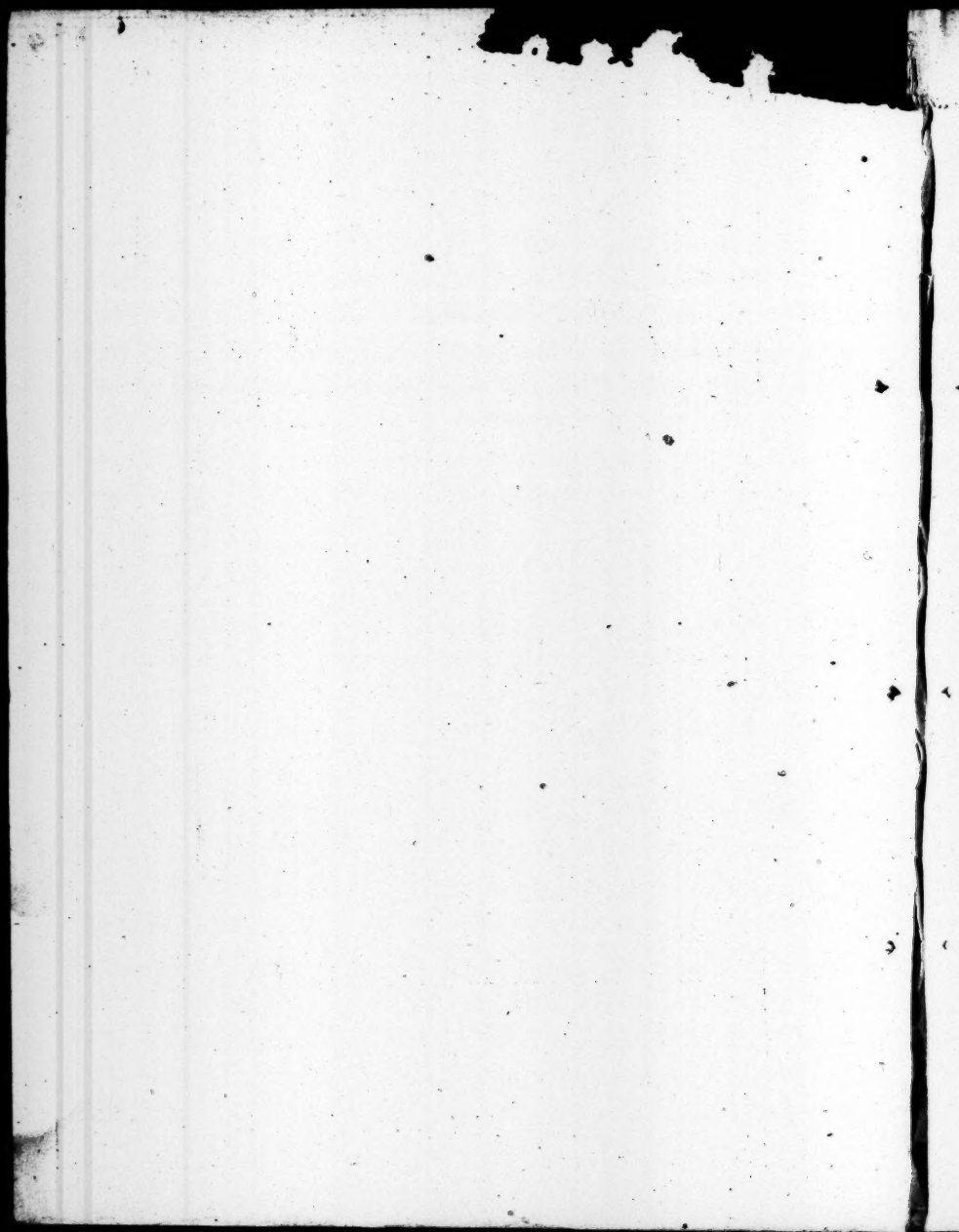
A Day of Publick *Thanksgiving* for the Delive-
rance of His Sacred *Majesties* Person and Govern-
ment from the late *Treasonable Rebellion* and *Fa-*
natick Conspiracy.

By *WILLIAM BOLTON*, one of the School-
Masters of the *Charter-House.*



L O N D O N,

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Core Redivivus:

A Thanksgiving

SERMON,

For a Deliverance from a *Fanatick*
Conspiracy.

NUMB. 16. ver. 26.

*And he spake unto the Congregation, saying,
Depart I pray you from the Tents of these
wicked Men, and touch nothing of theirs,
lest ye be consumed in all their Sins.*

THE Context runs thus, And the Lord spake
unto Moses, saying, Speak unto the Con-
gregation, saying, Get ye up from the
Tabernacle of Korah, Dathan, and Abiram; and
the Elders of Israel followed him: and he spake
unto the Congregation, &c.

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The Words are an Exhortation of *Moses*, the Supream Magistrate of the *Israelites*, to his Loyal Subjects, That they should depart from the Tens of those wicked Conspirators, *Korah*, *Dathan*, and *Abiram*, with their Associates, lest they should be consumed in their Sins.

What I have to say upon the Words shall be laid out in this following method.

1. I shall give you an Historical Narration of this Conspiracy, as the Scripture doth afford Light thereto; with the Punishment of those wicked Men, as the Holy Ghost calls them in my Text: which Particular being spoken to, I shall for my second Part,

2. Draw this natural Proposition, That all Rebellion, of what kind soever, is not only unlawful, but destructive likewise to Traytors, and that both in this Life and that which is to come.

3. I shall reflect upon the sinister Practices and Opinions of the *Jesuits* and *Presbyterians*, relating to the Matter in hand; I name the latter, because of their so known Opposition to Prelacy, that they seem to draw their Extraction from this famous Triumvirate, *Korah*, *Dathan*, and *Abiram*, in this Chapter.

My last part shall be by way of Application.

First then, that you may the better understand the History of this Chapter, be pleased to go
back

Back two or three Years, and you will find these rebellious Persons, with all the Children of *Israel*, groaning under the heavy Oppression of the *Egyptians*. In this their misery they cried unto the Lord, who heard their Complaints, and by a Succession of Miracles, wrought by the hands of *Moses* and *Aaron*, was pleased to rescue them from their cruel Task-masters: Suppose them therefore on the other side of the *Red Sea* from *Agypt*, free from their cruel Oppressors, whom they had with Joy seen drowned in the Sea, but yet these men forgot God at the Sea, even at the *Red Sea*. After this we find them often murmuring against God, and as often punished, though in the midst of Judgment God remembered Mercy; nay, they so provoked the Almighty at one time, that had it not been for the Prayer of this *Moses*, against whom they conspire in this Chapter, I say had not this *Moses* then interceded for them, as ungrateful as they now appear, the Lord had utterly rooted them out from the Face of the Earth. These men had often rebelled against the Lord, but they saw it was to their own Ruine; now they will try whether they may not more safely fly out against their Prince and High-Priest whom the Lord had set over them: here they think themselves safe, and that God was not concerned in the Person of *Moses* their Supream Magistrate.

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But surely, my beloved, one would rather expect these men to have been strengthening one another against the many Enemies, with whom they were to fight; one would have imagined to have heard these men offering up their Praises to God for the great Mercies past, and imploring the Continuance of his Favours upon his Servants *Moses* and *Aaron*; who, as they had been God's great Instruments in freeing this People from an horrid Slavery, so they might likewise settle them in the Promised Land; but instead thereof, we read in this Chapter of nothing in some men but Murmurings, but Repinings, but Rebellion: the chief Heads whereof are *Korah*, *Dathan*, and *Abiram*, who had supplanted from their Loyalty no less than two hundred and fifty Princes of the Assembly, men of Renown; upon whom, notwithstanding, the Holy Ghost in my Text fastens no other Character than that of Wicked, who are here threatned to be consumed. *Dathan* and *Abiram* were descended from the Line of *Reuben*, the eldest Son of Patriarch *Jacob*, and therefore reckoned themselves more fitting to receive the Supreme Authority than *Moses*, who descended from a younger House; and *Korah* thought himself as much slighted and contemned, in seeing *Elizaphan* the Son of *Uzziel* to have been made the Prince of the *Kohathites* (the principal Family
of

of he *Levites* next to *Gerson*) when he himself descended of the elder Brother. You may fancy them therefore in their Cabals and Association, for in *vers.* 2. we are told, they had no less than 250 Princes of the Assembly, and men too famous. in the Congregation, men of renown that joyned with them; I say, you may fancy those men got together in their Tents, and *Korah* Addressing himself to them in this manner; I intimate *Korah*, rather than any of the others, because the Conspiracy in Scripture is called the Gain-saying of *Korah*. Suppose therefore *Korah* speaking to his Associates after this manner; 'Tis true indeed, *Moses* and *Aaron* have delivered us from the Hands of the *Egyptians*; but we had better have continued there than basely to submit ourselves to be Vassals to our Fathers Children: We do no longer indeed make Brick of Clay, but then we were not in Subjection to our fellow-Servants: *Moses* promised that he would bring us into a Land flowing with Milk and Honey, and behold he kills us in a Wilderness: If we must have Princes, you my Lords, *Dathan* and *Abiram*, are more fitting to rule over us, as being of an elder House than he, and if there be a Necessity of having one Priest above another in place, and power, without Ostentation, the Mitre might sit as well upon my head as that of *Aaron*: In vain,
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in vain we are freed from the Yoke of *Ægypt*; to be Slaves to those, whose birth at the best is but equal to our own : As for my part I will not bear it, neither do I think such generous Spirits as yours can submit to such a Servitude any longer. But in this Speech I would not be misunderstood, concerning Succession ; for the *Jewish* Government was then perfectly Theocatical, and God himself was pleased to appoint Governours for his own People ; to which *Theocracy* amongst the *Jews*, the next of Kin in Blood answers in other Nations ; I am sure in this Kingdom ; and may it always continue : After such words as these, you may imagine the chief Conspirators confirmed ; the People now are to be seduced, and what measures I beseech you are followed ? Why, They are flattered with the hopes of an Absolute freedom, with Liberty and Property, Words, I must confess, not expressed, but sufficiently implied in this Chapter, as will appear to any who seriously read the same : They are made to believe that they shall have a Power in sacred Matters, as should both authorize and justify their approaches to the Holy Altar without the intervention of Priest or Prelate : The People being gulled by such Arts as these ; the Leaders boldly shew themselves against *Moses*, and *Aaron*, and impudently tell them to their faces *vers. 3.* of this Chapter, *You take too much upon you seeing*

A Thanksgiving Sermon.

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ing all the Congregation are Holy, even every one of them, and the Lord is among them; Wherefore then lift ye up your selves above the Congregation of the Lord? At the hearing of this, Moses falls upon his face, *vers.* 4. and tells them that on the morrow, the Lord would shew who were his, and then gently rebukes these Sons of Levi, the true Fathers of our Presbyterians; who scorn to acknowledge any Jurisdiction above their own, *vers.* 9. Seemeth it but a small thing to you, that the God of Israel hath separated you from the Congregation of Israel to bring you near to himself, to do the Service of the Tabernacle of the Lord, and to stand before the Congregation, to Minister unto them, and he hath brought thee near to him, and all thy Brethren, the Sons of Levi, and seek ye the Priest-hood also? for which cause both thou and all thy Company are gathered together against the Lord; and what is Aaron that ye Murmur against him? As if he should have said, It is not Aaron that hath thrust himself into, or invaded this Office; for he was consecrated unto it by God himself. After such a gentle Rebuke, he condescends to send a Messenger unto them, to call Dathan and Abiram, who *vers.* 12. impudently return, they will not come unto him; and not only so, but with most upbraiding terms and severest Sarcasms, *vers.* 13,

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14.

Ch 14. endeavoured to expose him to the shame and contumely of the People. Is it a small thing (say they) that thou hast brought us up out of a Land that floweth with Milk and Honey, to kill us in the Wilderness, except thou makest thy self altogether a Prince over us? Moreover thou hast not brought us up into a Land that floweth with Milk and Honey, or given us Inheritance of Fields and Vineyards; wilt thou put out the Eyes of these Men, we will not come up? *Moses*, though the meekest of men, yet as the following Verse tells us, was wroth, and appeals unto the Lord as a Witness of his Integrity; hear himself speaking, *I have not taken one Ass from them, neither have I hurt one of them.*

Thus, Beloved, you have an Account of their Conspiracy; now be pleased to take a view of the end of these wicked Men, see whether they are not consumed in their Sins: Their Sin was great, so likewise was their Punishment too; and that all men might be fright'ned and terrified from their levelling Principles, from opposing their lawful Magistrate, and promoting a Party between the High-Priest and Levite, or between the Bishop and Priest now, for I cannot but take the latter in the Christian Church to answer the former in the Jewish. *vers. 31.* We read, *That the Ground clave asunder that was under them, and the*

the Earth opened her mouth and swallowed them up, and their Houses and all the men that appertained unto Korah, all their Goods, they, and all that appertained unto them, went down alive into the Pit, and the earth closed upon them, and they perished from among the Congregation. And so I come to my second Proposition; viz.

2. That all Rebellion, of what kind soever, is not only unlawful, but destructive likewise to Traytors, and that in both Worlds.

1. It is unlawful; (but I shall only speak two or three Words of this, as supposing it a Subject that hath been often handled, especially at this time, by more learned men) I shall only say this, That to oppose our lawful Magistrates is against the Sense and Practice of Christ's Church in all Ages, even under the severest Persecutions, I say in all Ages, even under the severest Persecutions of Heathen Emperours, nay, under Julian the Apostate; for never, never were the Primitive Fathers brought in, and wrack'd to patronise Rebellion till these last Years, calculated without doubt for the Meridian of this Conspiracy; though how much the Fathers were wronged, the Confutation of what hath been alledged hath sufficiently declared: But then,

2. Rebellion is not only unlawful, but destructive likewise to Traytors, in both Worlds.

Give me leave to dwell somewhat long upon this Particular; I say then, Treason is pernicious and destructive to Traytors.

Good Christians, If we shall reflect upon the judicial Proceedings of God Almighty in this kind, you will find him so jealous of his own, as not to suffer in his Deputy's Honour, and therefore by a secret and irresistible Power he hath still countermanded the deepest projects of Traytors, he hath split their Councils, and struck their most refined Policies with Frustration and a Curse. Histories, both sacred and profane, are full of Instances of this nature. You have heard how *Korah*, *Dathan*, and *Abiram*, amongst the Jews, suffered both in themselves and Accomplices, for their Mutiny against *Moses*. But because people are more won by Examples than any other way of Discourse, I shall mention several out of the Sacred Bible and our English Annals.

1. Out of the Bible. Let *Absolom* steal the Hearts of *Israel* from *David*, both his King and Father; let ten of the twelve Tribes of *Israel* acknowledge and proclaim him King in *Hebron*; let him be back'd with all the Policy of *Achitophel*; let the distressed *David* fly from his Royal Seat, and let his ungrateful and rebellious Son possess *Jerusalem*; let a Tent be spread upon the top of the House, and *Absolom* go in unto his Fathers Concubines

in the sight of all Israel, so that all the Conspirators may know, that he never expected to be reconciled to his Father; Let *Achitophel* give *Ab-solom* advice to pursue *David*, and his Followers, who were weary and faint, and in no likelihood of escaping, had not God been on his side when wicked men thus rose up against him; A very formidable Conspiracy, this, you will say, but behold the Issue of it! the Council of *Achitophel* is turned into folly, insomuch that he is forced to lay violent hands upon himself; and though the too indulgent Father gives command to the Army to spare this his unnatural Son; yet rather than *Ab-solom* shall prosper in his Treason, his own beloved Hair shall serve for an Halter to execute him; you may read the whole Conspiracy at your leisure in *Sam. 2. from Chap. 15. to the 19.*

Let *Sheba* the Son of *Bichri* make a party in *Israel* against *David*, let him secure himself in the strong City of *Abel*, a Woman shall perswade his own followers to cut off his Head, and present it unto *Joab*, *David's* General, *Chap. 20.*

If you look into the 11 of 2 *Kings*, you will find the reward of *Athaliahs* Treason: She seizeth upon the Crown of *Judah*; and to secure herself in it, She, as she imagined, slew all the Seed-Royal: after six years injoyment of the Throne;
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without doubt, she supposed herself safe enough, when Behold the King's Son, hid in the House of the Lord for six years space, is brought forth by the Loyal *Jehojada*, the high Priest, and proclaimed King, and the Traytoreſs *Athaliah* is juſtly ſlain, *verſ. 16.* If from the ſacred Writings, I ſhould tell you what occurs from Heathen Authors of this Nature, time would fail me: Rather than *Pyrrhus* ſhall be poiſoned by his Phyſitian, his very Enemies the Romans ſhall detect the Treason: But what ſhould I ranſack Foreign Hiſtories for Examples of this kind? Our Engliſh Annals do afford us enough, ſince the Norman Conqueſt.

Let *John* ulurp the Throne due to *Arthur*, his elder Brother's Son, he taught but his Subjects to Rebel againſt him; After he had numbred as many Troubles as dayes of his Reign; After he had prostituted the Imperial Throne to the Luſt and Power of the Pope; After moſt of his Subjects had ſworn Allegiance to a Foreign Prince, he is thought to be poyſoned by a Monk.

Edward the Third, though otherwiſe a brave Prince, yet becauſe he diſpoſſeſſed his Father of the Crown, ſhall rue it in his Grand-ſon, his immediate Succeſſor, whom *Henry* the Fourth, an Uſurper, bereaves firſt of his Throne, and a little after of his Life too: But Divine Vengeance meets with him likewiſe in his Poſterity, for *Hen-*

ry the Sixth, his Grand-son, though as innocent and harmless a Prince as ever before him enjoyed the Imperial Crown of England, hath his own Son stabb'd before his Face, and himself some time afterward butchered by the same hand. Let *Richard* the Third murder his innocent Nephews in the Tower, let him poyson his own Wife, that so he might marry his Niece, the only Heiress to the Throne: yet God blasts his Designs, and blesseth this Nation both with the Tyrant's Death, and the happy Union of the *York* and *Lancaster* Families in the Persons of *Elizabeth* and *Henry* the Seventh; which Contest had cost more Blood than twice conquered *France*; which one would think should make all true English men pray for the succession of the Crown, in a true lineal Descent: From these let us come some what nearer; and behold *Edward* the sixth upon his death-Bed; that *Edward* who was made God's happy Instrument in rescuing us from the Superstition and Idolatry of the Roman Church: *Northumberland*, a feign'd Protestant (for at his Execution he declared himself a Papist) works and imposeth upon the dying Prince to declare the Lady *Jane Gray* his successor: The security of the Protestant Religion was then, as now pretended, to which they knew *Mary* was averse: The King seals the Grant to the Lady *Gray*, most of the Pri-

vy Council, with all the Judges are won or forced to confirm it. After the King's death (whether caused by poison from that pretended Abhorrer of Popery *Northumberland*, or otherwise, I shall not determine) The Lady *Gray* against her own will is proclaimed Queen in this City, and her ambitious Father-in-Law *Northumberland* thinks all safe, as having nothing to oppose him, but though a true, yet a naked and defenceless Title: When no sooner *Mary*, tho a Papist, asserts her Right to the Crown, but her Subjects, though Protestants, as one man, rise up in Armes to defend the Succession: They knew how many thousand lives the dispute about the Crown had cost but a little before; Neither could they find any motive then, no more than we can now in the Church of *England*, that gave any Encouragement against the lawful Heir. Persecution they might dread, but they would commit that cause to God, and they had rather undergo the flames of Martyrdom than be stigmatized with the Brand of Rebellion. Upon this the Conspirators were defeated, (and that without a Battel,) taken and executed. I might tell you of *Wyat's* Conspiracy in the same Queen's time: and of many others in her most glorious Sister's Reign: To these I might add the Conspiracy of the Papists in King *James's* time, and every where you will find God's miraculous deliverance

verance of Kings, and the wicked Traytors still consumed in their Sins. But further, Treason is dangerous to the Actors thereof in the World to come, I am sure St. Paul tells us so *Rom. 13. ver. 2.* *They that resist shall receive to themselves Damnation:* A very small encouragement, God knows, for Traytors and Conspirators to rise up against their lawful Governours. For though we should grant, (w^{ch} seldom happens) that many Traitors might so far prosper here as to secure themselves from the hands of Justice, yet there is a King of Kings from whom no power can shelter Conspirators; And this Damnation in the Close of all will prove a sad prize of the most fortunate Treason whatsoever.

And so I come to my third particular, viz.

To reflect upon the sinister practices, as well as absur'd Opinions, of the *Roman*, and *Geneva* Chair, or of the Jesuits and Presbiterians relating to this Subject.

And, good Christians, I think I cannot be blamed for naming both these together, seeing that both of them were settled in the World in the same unhappy year. viz 1541. The one by *Ignatius Loyola* at *Rome*; The other by Mr. *Calvin* at *Geneva*: and all their practice ever since hath been, like *Simeon* and *Levi*, sworn Brethren in Iniquity, to plot and conspire the death and ruine of Princes.

The Jesuit (ever since that Society plagued the World) hath out numbred its years with Plots and Conspiracies : I might give you several Instances concerning their Disobedience to Princes, from their most approved and signal Authors. I shall name two of them, joyning to them the Pope himself, with his full Consistory. *Mariana* the Jesuit in several Places, doth not only allow of, but urgeth the Necessity of Killing and murdering Princes vvhho are Enemies to the Catholick Religion, as they are pleased to phrase it : *Anno 1594*, *John Castel*, a Scholar of the Jesuits, vvith a knife vvounded *Henry* the fourth of France, and struck out one of his teeth, intending to have murdered him, upon vvvhich *Castel* vvvas condemned to suffer ; *François Verone* undertakes the Vindication of the Villain, and is eloquent upon it, declaring that it vvvas a generous, heroick and vertuous Act, and comparable to the most renovvned and great Deeds of the Ancients, either in sacred or profane History ; and concludes that he dyed a Martyr : But what should I trouble you vvith such mean Authors as Defenders of the Murderers of Princes ? since Pope *Sixtus* himself, in a full Consistory of Cardinals, spake a long Oration in Commendation of the Murther of *Henry* third of France. And let them not cheat us vvith the idle distinction of a Prince's being killed by a private or publick hand ;

hand; for the Question is not, vvwhether a Prince may be killed this vvay or that vvay, but vvwhether any vvay at all? For it vvvas as unlavvful to murther *Charles* the first by a pretended High Court of Justice, as to endeavour the Assassination of his Son (our gracious Sovereign, vvvhom God long preserve) by a Blunderbuff. Neither doth the Jesuit only lye under this Censure of Encouraging disobedience to their supream Governour; But likewise their Contemporaries the Presbyterians. I shall easily grant, that Mr. *Calvin*, the Founder of the last Sect, hath in his Institutes as much pressed the Duty of Subjects tovwards their Princes, as any Author vvwhatsoever, yet in the unhappy distinction of a Publick or private Subject, and so making of Princes to be accountable to the Three Estates, hath been as destructive an opinion as could be broached; I am sure this Nation hath had vvwoeful experience of it. But beloved, vvwho could expect better fruit from Presbytery, which was begot by Rebellion and Treason; expelling from *Geneva* their lawfull Magistrate? And though Mr. *Calvin* was not then at *Geneva*, when the Prince was excluded by *Farellus* and *Viretus*, yet his *Comprobavi suffragio meo*, his approving of what was done by them, makes him too, too guilty. *Beza*, his Successor in the same Chair, in his 24th Epistle says as much: And if he were the Author of the Book called *Vindicia contra Tyrannos*, as many think, there

hath been no Rebellion, says my Author, which may not fairly be supposed to receive encouragement from it. Consult Mr. *Knox*, and he will tell you, 'tis not Birth or propinquity of Blood that makes a King Lawful: And what mischief *Buchanan's* Book *De jure Regni apud Scotos*, hath done, will appear, when the traiterous pretended High Court of Justice against King *Charles* the First, drew most of their Pleas out of it. *Paræus's* Comment upon the *Romans* for encouraging these Doctrines of resisting the lawful Magistrate, in King *James's* his time, was publickly and solemnly burnt at *Oxon*; and I cannot but bless God for the same Universities Prudence at this time for condemning several Seditious and Factious Books, and prohibiting her Members the reading of such Books. But the late Rebellion against the Father, and the now designed Assassination of his Sons, sufficiently declare their Disobedience to Princes, and those that are set in Authority over them. And thus, my Beloved, I have spoken to the particulars I promised to treat of; I shall now proceed to Application, and I have done.

First therefore, Did these wicked men in my Text, after a succession of Miracles, in their deliverance from the *Egyptian* thralldom; Did they, I say, conspire against their lawful Magistrate,
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and that Magistrate too, who had been God's great Instrument in rescuing them from the hands of their cruel Task-masters? Oh! how may we condole and lament, that the greatest Favours and Indulgence of the meekest Princes, cannot oblige some ungrateful Subjects! Our Israel too is a sufficient Evidence; for we likewise groaned under a most severe slavery: our King's Father, the anointed of the Lord, the Breath of our Nostrils, was taken in the nets of wicked Men, and barbarously murdered at his own Palace; our Loyal Nobles were either put to death or banished, the best reformed Religion in the World discountenanced, and cryed down, whilst the Calves of *Dan* and *Bethel* were erected in the Room: Our Liberty, the Glory of our English Nation, was fettered and shackled, and instead of one good King we were forced to submit to more than 500 Tyrants: The Son of this Royal Martyr, our now gracious Sovereign, after a miraculous escape from *Worcester* was forced to shelter himself amongst foreign Princes. This, and more deplorable than this, was the Condition of our *Israel*, when God, pitying our Calamities, restored our *Moses*, and in him our Religion, and our Liberty; and there was this difference between theirs and our *Moses*; that ours did not pass through a Sea of blood to his Kingdoms, but came to the

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Harbour of rest by peaceable Measures. His Restauration was as miraculous as his former Deliverances, and he that was forced from his home by a whirlwind of Rebellion, came back in the still voice of Peace and Mercy: an happy Pre-
 sage how he would Govern. And these 23 or 24 years since his Return, might sufficiently assure us of his meek Temper, *by whom his very Enemies* (as the worst of them once truly said) *must acknowledge they fall gently*: How have all his Subjects sate under their own Vines, enjoyed peace and quietness, whilst all Christendom besides hath been harrass'd with all the plagues of War? And now my Beloved, one would think, nothing but Praises to God for Mercies past, and Prayers for the preservation of our gracious King, should be heard in this our *Sion*; But instead of Grapes, behold nothing in some men but Thornes, instead of Figs, Thistles and Brambles, for Praises to God for Mercies past, vve have Murmurers, and Repiners, instead of Prayers to God for the preservation of this our King; Blunderbuffes are provided by Men of the old Leven to destroy his Person, with his Royal Brother: Plenty hath turned men into Wantonness, and our Troubles, like *Jesurun*, vvhhen fat, mutiny and raise Forces, not to support but to demolish and ruin the Government: The Israelites grumbled, though fed with the food
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of Angels, and our Malecontents are repining and talk of slavery, which cannot be dreaded from any but themselves, and are not satisfied in a good Land flowing vwith all Plenty; vwhere there is no vvant, but of grateful Hearts to acknowledge it: Upon this a Conspiracy is formed in our Israel, our vvicked men have their Cabals and Affociations, words indeed not exprest in this 16 Chap. but sufficiently implied too. Our Conspirators follow the same path, as their fore-Fathers in this Chap. but there is this difference between this Conspiracy of theirs, and our wicked men, that of theirs was a Single, whilst this of ours is a Complication of many Conspiracies in one, you may call it Legion: and though there be a manifest Antipathy between the *Presbyterian* and the *Independent* with other Sects, yet all of them, like *Herod* and *Pontius Pilate*, though at never so great variance before, yet when Christ is to be crucified, or when Christs Church is to be destroyed, and the nursing Father thereof, Gods anointed, to be assaulted, and a Dispute about the Crown to be raised, become Friends and are reconciled: *Ferguson* supplies the place of *Korah*, and three Lords with three Commoners serve instead of *Dathan* and *Abiram* and *On*, the Conspirators mentioned in *vers. 1*. Nay, you may find other Conspirators in our wicked men; who are represented.

sented by *Absolom* and *Achitophel*, the most ignorant can tell: The People too are to be allured by the same Arts as formerly: the Bishops here, as *Aaron* in this *Chap.* are cried down, with, *Ye take too much upon you, seeing all the Congregation is Holy, even every one of them:* The thirty fifth of *Elizabeth*, that strong bulwark of our English Church against all the Batteries and Assaults of her Enemies, must be abrogated, and the Dissenters humoured with an Act of Comprehension or Coalition; those Children of more than Eighty-eight years old (so old that King *James*, at the Conference at *Hamton-Court*, with wonder asked them, when they would become Men) I say these must still be fed with Milk; their weak Stomachs cannot digest Ceremonies, though few, Innocent, and Primitive; when at the same time they are strong enough to murder their King with his Royal Brother, and swallow a Massacre of those that were truly loyal: And then how formidable and dangerous must this Conspiracy be? if you believe one of the Traytors at his Execution, he will tell you that the Poyson had spread it self throughout the vvhole three Kingdoms: Too too many of the lower House of our sacred Sanhedrim were infected; God grant for the future, they may be sensible of their Duty, that instead of Heats and Bills of Exclusion, instead of Arraigning their fellow Subjects at their Bar; because
they

they would not be so impudent, as to teach their King how to Rule, but submitted the calling of Parliaments to his pleasure, to whom it alone belonged; instead of rendering the King by their Votes more despicable than the meanest Subject; when men forsooth must be accounted betrayers of the liberty of the Subject, who should trust the King with any Money, I say, instead of these and the like proceedings, may that House, like Judah and Israel, after the defeat of Absalom's Conspiracy, strive with the upper, which of them may plead their interest best by their Service and Loyalty to the King: But of all Parts of the Kingdom, no place drank deeper of this poysonous Conspiracy than this City of London: How have the Faction here for these last years struggled with Authority? How did they endeavour to blast those Persons who adhered to the King, and were not so tame as to submit the Laws, the Government, and their own throats too, to these wicked men, with the infamous Titles of Papists in Masquerade, of lovers of Arbitrary Government, and I know not what? how insolent have they been by their tumultuary Petitions, by their riotous choice of Sheriffs, that Asylum of theirs, to which these wicked Men, as of old at Rome, might fly, and if they were questioned for their Treasons, an Ignoramus Jury might bring them off? But being baffled and disappointed in these their

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ways,

ways, by the great Wisdom with which God hath blessed our King, and by the indefatigable Courage of faithful Subjects who durst be as eminently Loyal, as these were notoriously wicked, they are forced to alter their Measures:

In these streights and perplexities, methinks I hear *Ferguson*, the English or Scottish *Korah*, encouraging the Conspirators after this manner: My Lords, and Gentlemen, Let not your hearts fail you, that you have been so often disappointed; what we have already done, may sufficiently declare, that we dare do more, and let not our Enemies flatter themselves that they are secure; No, no, our City Charter is not so far lost, but it may yet be recovered. 'Tis true indeed, we cannot any longer, under the pretence of Law, get the upper hand; but there is still a way left to crown our Designs: a Blunderbuss must effect what the pretence of Law did fail in; not to amuse you any longer, the King with his Brother must be assassinated: Startle not, I say, the King himself must be taken off, and that *for the saving the effusion of Christian Blood*, otherwise you know he will punish, whom he will call the Murderers of his Brother. When they are taken off, nothing can oppose us; We have Forces ready, *with an hundred old Officers*, who are fleshed with the Blood of the old King, who easily vwill slay all our Adversarys,

saries, when the Loyalists, as they call themselves, shall have none to Head them, or to whom they shall pay their obstinate Allegiance any longer: And when the Blow is given, *how easily may we throw* (if you please to call it) *the Murder of the King, with the Duke, upon the Papists:* This way (and no other) is so feasible, that I cannot doubt but quickly to see you owned as *the Deliverers of our Country.* Upon this, you may imagine the Kings Death, with his Brothers, is concluded on; And another Royal Martyr, with his Brother, is to be added to the Sacred Calendar; the *Rye in Hertfordshire*, is to be the Stage whereon this Tragedy must be acted; a place wherein they flattered themselves they could not miss of the Royal Prey; a place so convenient for their damnable intent, as if it were pointed out unto them by the Father of Darkness: Upon the thoughts of this place; our Conspirators, with the Atheist in the Psalmist, might flatter themselves with the designed slaughter, as if God could not see them, and as if there were no knowledge in the Almighty, the not only Protector of Princes in general, but (be it spoken to Gods Glory and our Comfort) in particular, of our present King. Thus you have a description of a Copy far transcending the Original; the Fanatick Conspirators in

England far out-doing these wicked men whom my Text mentions: Now,

2. See whether these Wicked Men be not also consumed in their Sins: These Conspirators, without doubt, longed for the day wherein they might sacrifice the Lord's anointed: Their forces are ready in the City, so many persons allotted to so many places, to follow the Murther of the King, and his Royal Brother, with an horrid Massacre: Nay, so sure were they of accomplishing their Designs, that they were provided to shift the fact from themselves upon others; when alas, *Good, good Men, they would no more have destroyed this King, than they really murdered his Father!* Methinks I see these wicked Men, upon the thoughts of the murther of the King, and his Brother, with the following Massacre, hugging one another, and hear them saying, Now, now is the time that the Tory's (so they were pleased to nick-name all those that were truly Loyal) shall pay to the uttermost for all the disappointments they have given us. *The Lord Keeper shall expiate the Blood of Colledge upon the same Tree; the Judges, with Sir John Moore, shall be flead alive, and their skins being stuff'd, shall be hung up in Guild-hall.* The Present Sheriffs shall wish they had never been so fool-hardy as to execute that office, and *Pilkington's Fine* shall be made

made up with many of their Lives, as well as Estates. The Bishops in vain shall wish that they had been for the Bill of Exclusion, the thorough-pac'd Clergy shall feel what it is to have preach'd up Passive Obedience so long, and the Lieutenantcy shall rue their so often entertaining the Duke of York, and all the Abhorrrers of our Proceedings, shall to their ruine find what it is to oppose us.

But the great God of Heaven, who had before so often preserved our King, laughs now at the Policies of these Monsters, he blasts their designs, and frustrates their expectations, and suffers no hands of violence to hurt his Anointed. *A Fire at New-market, like the Angel that hastened Lot out of Sodom, forceth the King with his Royal Brother, to come back to White-hall sooner than he intended,* and so were the Conspirators disappointed. Thus God brings him safely back again, that so he might be now looked upon by his Subjects, not only as Gods Ordinance, but his Gift, (as the Ingenious as well as Pious Compilers of this Service express it.) Upon this, one of the Conspirators could not but see the finger of God, and that it was in vain to design any hurt to him, who had God for his Protector; thereupon he discovers the Plot, and many others confess the same, every one as they were
more.

more or less engaged in it : Four of them have been Tryed, found Guilty, and received the usual, as vvell as just vvages of Rebellion : Several of them are in prison for the same Crime ; one arraigns himself at the Bar of his ovvn Conscience, and proves his ovvn Judge and Executioner too ; vvhist the greatest Traytor of them dyes, I grant in his Bed, but I pray God (vvhat the last Lord Chancellour, vvhen Attorney General, said of some of the Murderers of the old King) it be not the vvorse for him that he dyed in Peace, and that he did not in some manner in this World expiate his Treason vvith his Blood. The other Traytors vvander up and dovvn like *Cain*, bearing a mark in their foreheads, and fearing every one they see.

Thus, Beloved, you have seen our vvicked Conspirators consumed in their sins ; and novv vvhat gratitude, vvhat thanks do vve ovve to Almighty God for this signal Mercy vve novv commemorate ? If the deliverance of the King, vvith his Royal Brother : If the putting a stop to the Massacre of those vvho adhered to their Prince in these perillous times : If the preservation of our Religion from the Imposture of *Presbytery*, and I knowv not hovv many other Factions : If the security of our Liberty and Property under our Lavvful Prince : If these have any vveight,

weight, as sure they must with all honest and Loyal Men: Why then let us send up our Addresses to Almighty God, that he will still protect his Anointed, and keep him under the shadow of his Wings: Let no *Aristodemuses*, no Murmurers or Repiners appear amongst us: But if there be any amongst us, who instead of giving Glory to God, for the discovery of this Fanatical and Hellish Plot, do play the *Israelites* in this 16th Chapter, and seem to be grieved for the punishment of Traytors, I wish to God they would seriously advert, and consider the 49th verse of this Chapter, where they will find that no less than 14700 were destroyed, because they maliciously cryed out against *Moses* and *Aaron*, that they had killed the people of the Lord, and what people were they, why even the Blessed Conspirators, *Korah*, and his Accomplices?

Good God, that any should be so bold, or foolish to call these, whom the Holy Ghost in my Text brands with the Character of Wicked Men, the People of the Lord: No, no, they never were, nor can be the People of the Lord, who resist lawful Authority. What shall I say of those who would assassinate Princes? Let us, O let us therefore assent to the advice of my Text, let us with the Elders here of *Israel*, follow our

English

English Moses, and depart, as he commands us by his Laws, from the Tents, or Conventicles of those wicked men; let us not meddle with those who are given to change, but abandon all those Doctrines, whether vented by the *Jesuit* or *Presbyterian*, that shall any ways withdraw or seduce us from our Loyalty; Let our thoughts of God's so often preserving our King, render him the more dear unto us, and let us strive to be as dutiful to him, as he hath been gracious to us in his Government. Let the Remembrance of Gods consuming wicked Conspirators in my Text, and his constant appearance in the rescuing of his anointed ones, especially our King, from the hands of Violence, not only deter Wicked Men from their disloyalty, but spur on, and encourage Obedient Subjects in the prosecution of their Duties to their Sovereign.

If any hereafter offer to seduce any of you from your obedience to your Ruler, tell such an one, that God Almighty still protects Princes, especially this present King: Tell him, that Traytors and Conspirators are still consumed in their sins in this World; and if that will not throw off the Tempter, tell him, That you dare not be eternally damned.

For

For Conclusion of all, let me speak a word or two by way of Exhortation, to those that have been, or now being convinced of their errours, do desire to shew themselves Loyal to the King: Wouldst thou (O Subject) have the King preserved, and long, and happily reign over his people, why then let me (as Samuel said in the like case to the Israelites) advise you to be Religious towards God, *Abhor that which is evil, cleave to that which is good, do Justice, love Mercy, and walk humbly with God. If ye do well, said Samuel, ye and your King shall live.* Never, O never flatter thy self that thou canst truly honour the King, unless thou fearest God; for as there is no such thing as a Rebellious people of the Lord, so neither can there be a wicked Loyalist. Do not, O do not pretend to be Loyal to your Prince, if you be disobedient to God: Every vain Oath that you swear, may prove a Dagger; every Whoredome, or Adultery, every Oppression of the Poor, &c. may prove a Blunderbuss to your King; and not only so, but destructive to your Bodies and Souls eternally.

Therefore, for your King's sake, nay, for your own Bodies and Souls sake eternally; if you have followed sin hitherto, break from it now: Let us repent us of our evil ways, and put

on firm Resolutions, never to commit the same Crimes again: This if we do, both our King and we shall live: Which God grant, through the Merit and Mediation of Jesus Christ, our Lord. *Amen.*

There are some few faults escap'd, which the Reader is desir'd to amend thus: *pag. 4. l. 8. read Theocratical. p. 8. l. 1. read endeavour. p. 8. l. 24. read Parity. p. 20. l. 25. read Troublers.*

F I N I S.

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